80

DIVES AND LAZARUS.

BRITISH MUSEUM

Dives and *Lazarus*, or rather, Deviliſh *DIVE*
Delivered in a Sermon at *Paul*'s Croſs; by
R. J. Preacher of the Word, &c.

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Very neceſſary for theſe Times and Purpoſes; publiſhed for the greater comfort of thoſe that taſte the bitterneſs of Affliction.

Mat. 5. 3.

Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.

The One and twentieth Edition.

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Luke 16. *Verſe* 19, &c.

There was a certain Rich man clothed in Purple and fine Silk, and fared well and deliciouſly every day.

20. And there was a certain Begger named *Lazarus*, which lay at his gate full of ſores,

21. And deſired to be refreſhed with the Crumbs that fell from this Rich mans Table: Yea, the Dogs came and licked his ſores.

22. And it was ſo that the Begger dyed, and was carried by the Angels into *Abrahams* Boſom; the rich man alſo died and was buried.

23. And being in Hell torments, he lift up his eyes, and ſaw *Abraham* a far off, and *Lazarus* in his boſom, &c.

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reproveth the Covetousness of the Pharisees by shewing unto them; that no man can serve two Masters, that is, God and Riches. All these things heard the Pharisees, which were covetous, and they mocked him; whereupon he aptly and fitly taketh occasion to relate this Parable of this Rich man and Lazarus.

Hearken, and I will speak of a great Rich Man, that flourished here on Earth in all Pomp and Abundance, that shined in courtly Purple Robes, that was cloathed in Byssus and fine Silk, and fared deliciously, that was lodged richly, that lived pleasantly. But understand what became of this Rich man; his years being expired, and his days numbred and his time determined, he was invited to the fatal banquet of black ugly Death, that maketh all men subject to the Rigour of his Law; his Body was honourably buried, in respect of his much Wealth; but what became of his Soul? That was carried from his Body to dwell with the Devil; from his Purple Robes, to burning Flames, from his soft Silk and white Byssus, to cruel Pains, in black Abyssus, from his Palace here on earth, to the Palace of Pluto in Hell; from Paradise to a Dungeon, from pleasures to pains, from joy to torment, and that by hellish means damned spirits, into the infernal Vale of Bottomless Barathrum,

where is woe, woe; As alas, Where is weeping, and wailing, and gnashing of teeth, *Mat.* 25. The wicked shall be turned into Hell, and all the People that forget God, *Psal.* 6.

Hearken also of a certain Poor Begger cloathed in Rags, with miseries pained, pained with griefs, grieved with sores, sorely tormented, unmercifully condemned, lying at this Rich man's Gate, desiring to be refreshed but with the crumbs that fell from the Rich man's Table; the Dogs had more pity than this Rich man, on this distressed creature, for they came to visit him, they came to comfort him, they came and licked his sores.

Well! his time being also determined, he went the way of all flesh, and death was the finisher of all his miseries and griefs; *Vita assumsit mortem, ut mors vitam acciperet*, He dyed once, to live for ever. And what became of his Soul? It was carried from his Body, to his Master, from a House of Clay, to a House not made with hands, from a Wilderness, to a Paradise, from an earthly Prison, to a Heavenly Palace, from the Rich man's Gate, to the City of the Great God, from pains, to Pleasures, from Miseries, to Joys, from Adam's Corruption, to Abraham's bosom. It was carried by Angels into the Nuires of

Angels, to have his being and moving in the very moving Heavens with God himself; *Ubi vita, & victus, & copia, & gloria, & salus, & pax, & eternitas, & bona omnia*; Where is life, and food, and abundance, and glory, and health, and peace, and eternity, and all good things: All above all that either can be wished or desired. And this is the Subject that I am to speak of in your presence. *Sed quid primum*? What shall I say first? Let it please you to consider the argument of this Scripture, which is twofold.

1. Our Saviour Christ hereby adviseth all rich men to be merciful to their poor Brethren in this life, lest they find no mercy in the life to come.

2. He doth comfort all poor men, that although they are afflicted in this life with great miseries and calamities, yet they shall be comforted in the life to come, and rest in Abrahams bosom.

The parts of Scripture are four.

1. The life of the rich man, in these words: There was a certain rich man, cloathed in Purple, and fine silk, and fared deliciously every day.

2. The life of the begger, in these words: Also there was a certain Begger, named *La-*

zarus.

zarus, which was laid at his Gate, full of ſores, &c.

3. The Death of the Begger, in theſe words; And it was ſo, that the Begger dyed, and was carried, &c.

4. The Death of the Rich man; The Rich man alſo died and was buried.

In the firſt part, I note theſe three Circumſtances.

1. What this Rich man was, and whether there were any ſuch man, or no.

2. What his Apparel was, not mean nor ordinary, but Purple and fine Silk.

3. That his fyet was, not baſe nor homely, but delicious; and not once, nor twice, but every day.

In the life of the Begger, I find four Circumſtances.

1. Where he lived; in no Palace or houſe, but at the Rich Man's Gate.

2. How he lived; neither in Wealth nor Wealth, but miſerable, full of Sores.

3. That he deſired in this life, not Lordſhips, or houſes, or land, or gold, or ſilver, but Crumbs to ſave his life.

4. Who ſhewed the Begger kindneſs in his life: not the rich man; but the rich mans dogs: The Dogs came alſo and licked his ſores.

In the Death of the Begger, I note theſe three Circumſtances. 1. What

1. What became of his Body being dead? No mention hereof is made in holy scriptures; It may be buried with little or no respect, because he was a poor man, or else cast into some ditch by reason of his sores.

2. What became of his soul? It went not out to Purgatory (for there is no such place) but it was carried into Abraham's bosom.

3. By whom? By Angels, it was carried by Angels into Abraham's bosom.

In the Death of the Rich man, I note these two Circumstances.

1. What became of his Body being dead? It was honourably buried, because of his great substance.

2. What became of his Soul? It went to Hell: He being in Hell Torments, lift up his eyes and saw *Abraham* a far off, and *Lazarus* in his bosom.

Of these in Order.

And first in the Life of the Rich man, we noted what this Rich man was, whether there was indeed any such man, or no; wherefore here may a question arise, whether this be a Parable or History? The writers hereof do not agree.

Marlorat saith, *Quanquam quibusdam hæc*

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simplex Parabola esse videtur, tamen quia bis Lazari nomen exprimitur, rem gestam narrari probabile; Some are of that mind, that this is a Parable; yet because (saith he) Christ twice expresseth the name of Lazarus, it argueth that he spake of a thing that was so done indeed.

Likewise saith Franciscus Lambertus, *Credendum magis esse historiam & exemplum verum quam Parabolam*: It must be believed, that this is rather a History, and a true example, than a Parable.

But Theophilactus is of a contrary opinion, *Parabola hæc est, & non vera Historia*: This is a Parable, and no History.

Erasmus also saith, that it is but a Parable, whereby Rich men may learn to be merciful to their poor Brethren, that they may speak for them in the Day of Vengeance and Wrath.

Stella also saith, *Erat quidem homo non quidam vir*: He speaketh of the *species*, not of the *individuum*, as one particular man; therefore it is a Parable.

Many writers there are also, that rather aiming at the Arguments and Observations herein, have not set down their Judgements whether it be a Parable or History; Therefore it might seem wisdom in me to suspend my

my judgement also herein, especially since Marlorat saith; *Parum refert, an sit Parabola, an Historia, modo summam doctrinam teneant lectoris;* It greatly skilleth not, whether it be a Parable or History, so that we duely consider the Doctrine herein.

But because it is requisite that I also shew mine Opinion, I will return my Verdict according to my Evidence: and therefore in naked truth I find and hold, that it is a Parable; and my reasons are these two: First because our Saviour in the beginning of this Chapter doth relate a Parable of the Rich man that had a Steward &c. Therefore he continueth in this Chapter to open his mouth in Parables, according to the Prophet: I will open my Mouth in Parables, and shew dark sentences of old time. Secondly, because the Rich man cryed out of Hell unto Abraham, and Abraham answered the Rich man, which needs must be understood parabolically; for the damned in hell cannot see nor hear the Saints that are in heaven, neither by reason of the distance of place, and also because of many spheares and orbs that are betwixt heaven and hell, neither shall they see or know what is done there. And again, Abraham's tongue is dry, and cleaveth to the roof of his mouth, therefore he cannot

speak

speak so loud as to be heard out of heaven into hell: Therefore it is but a Parable. But here we see, first, that the wicked are so little respected with God, that he will not vouchsafe so much as to name them. I will not (saith David) speaking in the Person of God, make mention of their Names within my lips. And again, such as be foolish shall not tarry in my sight, for thou hatest all them that work vanity: And have not our sins also deserved that we should not be remembred of God, and that he should utterly forget us? that is, take away his love and favour from us: Yes verily, for what pride, envy, and impiety is there here practised among us? Pride against God, envy against men, and impiety against our own souls and consciences; having touched even the very Tropick of all Wickedness, so that our Sins cause God to forsake us, and not to Remember us. Plutarch in the Life of Theseus, reported of one Plea, a Woman, that Robbed all Passengers that passed by her Palace, called Crommyonia, where she dwelt; which History may not unjustly be applyed to our sins, for they, like Plea, rob us of grace, of Favor, of Blessings, of good Name, and of God's love too: *Solum peccatum homicidium*: It is sin only that cutteth our throats. It was the sin of Ægypt that plagued Ægypt; and it was the Sins of this City, that plagued this

City, although now the Lord hath spared it a good season; yet let us not presume of his long sufferance: For if punishments argue sins, and sins plagues, have we not cause to fear great miseries to ensue. I continue this point therefore with the Prophet Isaiah, Woe be unto them that draw on wickedness with cords of vanity, and sin as it were with a Cart-rope: I heard a voice, saying: Woe, woe unto the inhabitants of the earth: whereupon one noteth that there is, *Triplex va, primum va, propter culpam, secundum propter tribulationem mundanam, tertium propter æternam pœnam*: There are three kinds of woe, the first woe is for sin and offences, the second for worldly tribulation and misery, the third for the everlasting pain. All these woes did the rich man feel; two of them were begun here on earth, and the third was finished being in hell torments.

Secondly, Let us consider what his apparel was, purple, and fine white, as some will have: but we read, *kay endriydsketo to porphyran kay bysson*; which word Byssus, although some take it for fine flax, yet let it here be understood of Silk. There was a very great difference betwixt the apparel of John the Baptist and this man; John's raiment was Camels hair, with a leathern girdle about his loins, which did argue repentance and mortification in him: But this rich mans Apparel was

purple

purple and fine silk, whose outward apparel did argue the pride at his heart; the outward habit for the most part resembles the inward habit and condition of the mind. Pride, as saith one is grounded in the heart of man, a vice most loathsom to God, hateful to men, and hurtful to the soul.

But let us consider the third Circumstance in the life of the rich man, to wit, what his dyet was, Deliciously every day: And here we see what the children of this world delight in, namely; in fulness of meat: *Qui neglecto superiorum cultu Baccho indulgent; Veneriq; ministrant*: Who neglecting the serving of God, have given themselves to serve *Bacchus* and *Venus*. Hence one noteth, *Gula delectationem non necessitatem querit*; A gluttenous person eateth more for pleasure than necessity: So did this rich man, so did our first Parents, it was not through need or necessity, that they did eat of the forbidden tree, but through wantonness, pleasure, and idleness. Such is the strength of gluttony, that it is called, *Blandus Dæmon; dulce venenum, suave peccatum, quam qui habet seipsum non habet, quam qui non habet, peccatum non habet, sed ipse totum est peccatum*: Gluttony is a flattering Devil, and pleasant sin, and a sweet Poyson, which whoso useth, hath not the use of himself, which whoso hath not, hath no sin, for he

is all sin it self. Besides, it hath an especial effect, for it doth, as Gregory saith, generate Lust.

Therefore it is well noted, that it is, *A missio temporis, naufragium castitatis, ruina corporis*: the loss of time, the ship-wrack of honesty, and the ruine of the body. To be short, it was gluttony that caused our parents to transgress: It was gluttony that caused Lot to commit incest: It was gluttony that caused Esau to sell his birth-right: It was gluttony and drunkenness that caused Nabal's death: It was gluttony that lost Belthasar's Kingdom.

Be not thou desirous of dainty Meats, saith Solomon, for he that loveth banquetting shall be poor, and he that delighteth in Wine, shall not be rich.

Also here I cannot but commend the temperate dyet of our well-fed Monks; *O Monachi, vestri stomachi sunt amphora* Bacchi; Monks Bellies are *Bacchus*'s Barrels: Like unto their Country-man Alpicius a Roman, famous for his gluttony. The Righteous eat, and are satisfied, but the belly of the ungodly hath never enough, *Prov.* 13. There are therefore two kinds of eating; Moderate, as that of John the Baptist; and that of Elias, David, and Daniel: Immoderate, as this of the Rich man which fared deliciously.

And

And so let us a while leave this Rich man, and consider the second, which is the Life of the Begger.

There was also a certain Begger named *Lazarus*, &c.

Poor Lazarus! what lying at a Gate, and full of sores too? Would not this Rich man afford thee some out-house to lye in, to shroud thee from stormes and tempests? no! would not his servants pity thee? no! would not his Children speak for thee? no! would not his wife intreat her husband for thee? no! hadst thou ever done them any wrong? no! but Lazarus, it may be thou art stout, and oftentimes beggers will be chulers: thou perhaps wouldest have some great Alms, or some Copihold, some Farm of this Rich man? no! or thou wouldest have some delicate Meat? no! many dishes? no! or wouldest sit at the Table with his sons and servants? no, no! what is it then that thou dost desire? Nothing but crumbs to refresh my Soul; nothing but Crumbs to save my Life; nothing but Crumbs, Crumbs, that fall from the Rich mans Table? I know that he fareth plentifully, and that he may well spare them.

What shall I say of the hardness of this cruel rich mans heart? let me speak for Lazarus unto this rich man: yet I shall but *assuage*

comere, get nothing of this hard fellow. I have a Message unto thee, O thou rich man, from the great God of Heaven, and he doth desire thee that thou respect the Begger that lyeth at thy gate, pained with sores, pained with grief, and even starved through hunger; and I beseech thee in Gods stead, that thou have pity on this Begger, as God shall have pity, mercy, and compassion on thee, and look what thou layest out, it shall be payed thee again. But he answered, I warrant you he is some runnagate Rogue, and so long as he can be maintained by such easie means, he will never take any other trade upon him: nay, but good Sir, let it please you only to behold this poor creature; which suppose it were granted, and he coming to the Gate where this wretched object lay, seeing him bewrayed with sores, betattered with Rags, and the dogs licking him, stoping his nose, with a squeamish face, and disdainful look, began to say unto him: I see thou art some lewd fellow, that such miseries happen unto thee, and such plagues come upon thee; it is not for thy goodness, or righteousness that these afflictions light on thee. But he replyed: O good Master some Comfort, good Master some relief; good Master some crumbs to save my life, I shall dye else, and starve at your gate; good Master, I beseech you for

for Gods sake; I beseech you for Christs sake, take some pity, some compassion, some mercy on me. But he with an angry look, disdaining Lazarus, said: Away hence thou idle Rogue, not a Penny, not a Poyse, not a crumb of Bread; and so stoping his nose from the stent, and his ears from the cry of Lazarus, returned unto his Palace: And this poor man's Throat being dry with crying, his heart fainted for want of comfort, his tongue cleaving to the roof of his mouth, being worn out with fastings and miseries, starved at the Rich mans Gate. Now must I speak for dead Lazarus, against this rich man. *Nam si hi tacuissent, nonne lapides clamabunt:* If I should hold my peace, the very stones would cry. O thou rich miser, and more than cruel wretch, Lazarus is dead, he is dead at thy gate, and his blood shall be upon thee, thou shewedst no mercy unto him, no mercy shall be shewed to thee, thou stopedst thy ears unto his cry, thou shalt cry and not be heard. It is inhumane wickedness to have no compassion on distressed Lazarus, but most of all to let him starve at thy gate for want of food: what did he desire of thee but only crumbs to save his life. Is it not small thing, I pray thee, that thou having abundance of meat, should see him starve for bread, that thou flourishing in purple and silk,

would see Lazarus lye in rags, that thou seeing even thy dogs have pity on him, thou wouldst have no pity upon him thy self? What eyes hadst thou that wouldst not see his Sores? What ears hadst thou, that thou wouldst not hear his cry? What hands hadst thou, that would not be stretched out to give? What heart hadst thou, that would not melt in thy Body? What soul hadst thou, that would not pity his silly soul, this wretched Body, poor Lazarus? If the stones could speak, they would cry fie upon thee: If thy Dogs could speak, they would condemn thee of unmercifulness: If dead Lazarus were here, his Sores would bleed afresh before thy face, and cry in thine ears, that thou art guilty, guilty of his blood, and that thy sin is more than can be pardoned. Why should I not tell thee the Portion that is prepared for thee? This shall be thy Portion to drink: Let thy days be few, and let another take thine office; let thy children be fatherless, and thy wife a widow; let thy children be vagabonds and beg their Bread, let them seek it also out of desolate places; let the Extortioner consume all that thou hast, and let the Stranger spoil thy Labour: Let there be no man to pity thee, nor to have Compassion on thy fatherless Children: Let thy Memorial be clean forgotten, and in the

next

next Generation, let thy name be clean put out: Let him be an accursed example to all the world; let him be cursed in the City, and cursed in the field; let him be cursed when he goeth out, and when he cometh in: let him be cursed when he lyeth down, and when he riseth up; let all Creatures, and the Creator himself forsake him, Angels reject him, Heavens frown at him, Earth open thy mouth, Hell receive him, Spirits tear him, Devils torment him, let no mercy be shewed unto him, that shewed no mercy. Thus shall the miseries of Lazarus be revenged by the just plagues that shall justly fall upon the rich mans head.

But here let us first observe the little or no whit of mercy that the Children of this world shew to the Godly in this life, how basely they use them, and unmercifully respect them: They gaped on me with their mouths, as it had been a roaring Lyon, they stood staring upon me, saying, fie upon thee, fie upon thee, we saw it with our eyes: so did this rich man stare upon poor Lazarus, crying, fie upon thee, loathsom forsaken object: Therefore here we see, that there was in him, *Triplex peccatum nefas in Deum, malicia in proximum scelus in seipsum*: Impiety towards God, cruelty toward *Lazarus*, and vengeance against himself: And the little Mercy that Bloody-minded Herod

shewed to the Innocents, sufficiently proves this place, whereupon St. Gregory thus applyeth: *Quare horrendum*, &c. Why should that horrible decree, that cruel Edict proceed out from *Herod*, that the young Innocents should be slain? Why should none but Herod, that Sycophant, that blood-sucker be appointed to act this Cruel, this Woful, this more than unnatural Tragedy? What harm had they done him? what ill thought against him was imagined by them? What occasion of murder was offered by them? What Injury or Wrong was pretended against him, that the City of Rhama should for no cause be filled with Butchers, that should murther the Innocents, and destroy new born Babes; In *Rhama* there was a voice heard, lamentation, weeping, and great mourning. Who can with Tongue declare the miseries and calamities in the town, that there should be such a lamentation, such a weeping consent of Children, of Mothers, Fathers, and Kindred, miserably crying out to the mercilels Murtherers, to save their lives: who can deplore the many and sundry faces, manners, innocent smiling looks of these pretty babes, on their fatal Executioners, that the poor infant so soon as it was born and cleaved to the breast, should receive a deadly wound thorow his bowels, and

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the woful Mother offering the child a dug, was constrained to seek her infants blood in the dust, yea, and oftentimes the cruel Rakes for hast, with a sword, carelesly murthered Mother and Infant together. We cannot without Tears rightly consider these things: Neither was this capital sentence of Herod only against Infants that were but one year old, but if any had lived to the Age of 2 y. that they also should be slain. Here is painted out most plainly the manner & savage dealing of the wicked world towards the Children of God, how unmercifully they do use them, like as Cain used Abel, and Achab dealth with Naboth, or as the rich man dealt with Lazarus. But here let the ungodly mercilesse learn, that they that shew no mercy to poor Lazarus in this world, shall find but little in that to come. And let Lazarus learn also, since his miseries are so great and so many in this life, to look for a better in that life, where there is no such cruel dealing. Let us then with Stella loath this world, for *Impossibile est in hoc mundo esse & non timere, & non dolere, & non laborare, & non periclitari*: We cannot possibly live in the world without fear, danger, sorrow, pain, miseries, and such like as *Lazarus* felt.

Secondly, In the life of Lazarus I noted how he lived, to wit, miserably, and full of sores,

and yet this rich man would not pity him. Christ could not of his mercy but cure the Leper, when he saw him full of sores and leprosie, and Elisha could not but out of humanity teach Naaman the Assyrian to wash himself in Jordan, that he might be whole; but this rich man would not help the poor Begger, neither by his counsel, purse, table, or crumbs, but let him alone to pining misery at his gate.

Here we note in the person of Lazarus, the great miseries and afflictions that the Church of God doth endure in this world.

Great are the troubles of the Righteous, saith David; not small, or few, but great and many, Psal. 34. Again, He will throughly purge his floor; not slightly, nor by halfs, but thoroughly, Mat. 3. And he will search *Jerusalem* with candle-light, lest he should over-slip any wickedness therein.

So that as S. Bernard saith, *In sordibus generamur, in tenebris conversamur, in doloribus parimur*: We are begotten in uncleanness, we are nourished in darkness, and brought into this World with bitterness. *Triplices enim sunt dolores scilicet orbis mundi & inferni*: there are three kind of sorrows; the sorrows of the heart, the sorrows of the world, and the pains of hell. *Prima sunt ex natura, secundi ex necessitate tertii pro equitate*: We sorrow in heart

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by nature, we ſorrow in this world of neceſſity: The third ſhall happen to the rich man in Hell of equity, when he ſhall confeſs himſelf to be juſtly plagued.

And further to prove this Plague, we have many examples in the Scripture, but that well-known one of Job may not be omitted, whoſe miſeries were more than many, and intollerable: As firſt, he being a juſt man, and one that feared God, to be thus plagued: for when one Meſſenger was relating tragical news to him, there came another on the neck of him, like the waves of the Sea; while he was yet ſpeaking, there came another; while the other was yet ſpeaking, there came another; yet this good man had not ſo much as an hours reſpite to breath, or to receive comfort and conſolation by any means: His goods were loſt, his body plagued, his ſervants ſlain, his ſons were dead, and no creature left to comfort him, but only a froward wife to grieve and vex his heart. *Miſeria eſt copia tribulationis, & inopia conſolationis, quando multifarie quis patitur, & a nemine relevatur*; Miſery is then a Sea of Tribulation, and ſcarce a drop of Conſolation, when a man is oppreſſed many ways, and relieved by no means.

For further Proof hereof, add hereunto

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the Miseries and Affliction of that Blessed Saint the Virgin Mary, the Mother of Christ; for so soon as her Eye-pleasing Babe was born, her Troubles with his were intangled. First she was constrained through Herod's Cruelty to flye from Bethlem, into the Land of Ægypt, to the Land of Israel from thence, from the Land of Israel to the parts of Galilee, from thence to the City of Nazareth: Thus the holy Mother, with her more than holy Son, was compelled to flye for fear of their Lives, and to take their Dyet and Lodging where they could find it. The Foxes have holes, and the birds of the air have nests, but the Son of Man hath not whereon to rest his head, *Mat.* 8. From the hour of his birth, until he was twelve years old, she never slept, but in fear of her life and her Son too, being both hated of the Red Dragon, and persecuted by Herod, and the World. He came unto his own, and his own received him not. But when her Son came to thirty years of age, O I cannot express nor speak her griefs, for grief! when as she saw him betrayed and given into the hands of Wicked Men, when as she saw him haled and pulled from pillar to post, when as she saw him sent from Anas to Caiphas, from Caiphas to *Pontius Pilat*, to be unjustly condemned; when as she heard that fatal

fatal Sentence of Judgement proceed from Pilate and the Jews, *Crucifige*; when as she saw her Son stript of his Coat, and beat with Rods; when as she saw his head crown'd with sharp thorns, that pure red blood trickled down on his sacred face; when as she saw him led to execution; when as she saw him hoist upon the Crols to suffer death before her face; O how she wept and wrung her hands, when as she saw his hands spread abroad and nailed to the Crols; Oh how she bedewed her pleasant lovely Cheeks with bitter brinish Tears; when she saw his Side pierced with a Spear, that blood and water issued out, as out of a Rock: Oh she cryed out, O ye that pass by, O ye that stand by the Crols; have ye no respect of my Son? When as she saw him bow his head, O how she beat her breast, when as he gave up the Ghost! Oh how her Heart melted within her! Who can with unworthy Words declare the Misery of this Worthy Saint?

The Adamant-stone is dissolved in Blood; and let either the Miseries of Mary, or the blood of Jesus Christ mollifie our stony hearts, and cause our eyes to run over with streams of tears.

O that my head were a well of water, and mine Eyes a Fountain of Tears, that I might

might weep for the miseries that the Saints of God, and Martyrs of Jesus Christ have suffered in this Life: But what counsel shall I give in misery? Truly to learn Patience, which is defined thus: *Patientia est obedire Deo in tole; randis adversis, sed ita, tamen ut non Deo irascamur, nec aliquid contra mandata faciamus*: Patience is a vertue that teacheth us to obey God in our miseries; but so that we be not anngry with him, nor rashly charge God, nor do any thing against the Will of God, but patiently bear what his pleasure is to inflict upon us. I do conclude this point with the Psalmographer: The patient abiding of the poor, shall not perish for ever, *Psal.* 9. 18.

Thirdly, In the life of the Begger we noted what he desired in this life, crumbs, desired to be refreshed with the crumbs that fell from the Rich mans Table. Out of these words I do observe that the Godly do desire no great matters in this Life, they thirst not after honour & promotion, but if they have wherewith to serve their present necessities, therewith to be content: *Habens victum & vestitutum*, saith our Saviour Christ; Having Food and Apparel, be therewith content. But the rich man he must fare Delicately, and fat himself for the slaughter, *Guloſus habet cor in ventre, laſci-*

lascivus in libidien, cupidus in lucro: The Gluttons heart is on his belly, the wantons heart is on his lust, and the covetous mans heart is in his Chest: But here, since Lazarus doth request but Crumbs, let us yield to his Request, and let us learn to be merciful, *Misericordia dolor exest alterius concepta miseria, & ad succurrendum purpensio*; Mercy is a kind of grief that cometh by thinking on other Mens Miseries, and willing to shew comfort: Hence the word is derived, *Misericordia quasi miserum cordans*: Mercy, because it procureth sorrow of heart to think on Miseries. Or, *Misericordia quasi mittens seorsum rigorem cordis*; Mercy, because it striketh an extream cold to the heart: Or as some will have it, *Misericordia quasi mira suavitate rigans corda*: Mercy, because it poureth a wonderful sweetness on the heart of him that receiveth comfort by some mans mercy. O how pleasant would this mercy have been! Oh how sweet would crumbs have been unto the heart and soul of Lazarus, if he could have had them! But there is, *Triplex misericordia propria paterna fraterna*; *Prima ad seipsum, secunda patris ad filium, tertia ad proximum*: Mercy is threefold; there is a proper Mercy, a Fatherly Mercy, and a brotherly Mercy. The first belongeth unto our selves, the second is from

the

the father unto the son, & the third is from our selves to our neighbours, from each one to another: Concerning the first, David saith, So long as thou doest good unto thy self, Men will speak well of thee. Of the second we read, The Father seeing his Son a far off, ran on him, and kissed him, *Luke* 15. Of the third we read of the mercy of the Samaritan, which he shewed unto him that fell among Thieves. Then have mercy on Lazarus, which is in distress; let us not like the Levite pass by Lazarus that lyeth wounded, and more than half dead: Have mercy I say, on Lazarus, which is a member of Christ; have mercy on Lazarus, and God shall have mercy on thee; Blessed be the merciful, for they shall obtain mercy. And so let us consider the fourth part, in the life of the Begger; Who shewed this Begger mercy? Not the rich man, but his dogs.

The dogs came and licked his sores: The rich mans Dogs by licking Lazarus, taught their Master to have mercy on him; but he would not, therefore he had worse than a dogish nature, and cruel heart. But here first we note Gods Providence towards his Children; he will have them comforted and fed, though by dumb and only sensible creatures: So the dogs here came and licked Lazarus sores. So Elias

was fed by Ravens to save his life, 1 King. 19. 4. And thou shalt drink of the River, and I have commanded the Ravens to feed thee there. This I say, is done by Gods Providence; therefore what tender care, and careful respect God hath over his Children here we see. The mercy of God is threefold: *Prima, speciosa, secunda spatiosa, tertia preciosa:* The first is beautiful to behold, the second is spacious, the third is precious to thy Soul. By the first, Lazarus and us all are created; by the second, Lazarus and us all his believing Children are redeemed; by the third, us, and all are carried into Abraham's bosom to the Kingdom of Heaven.

Secondly, In that Dogs came and licked *Lazarus* sores, when the rich man himself forsook him; we observe the sensible dumb Creatures of the earth (are in their kinds) better than many men. Therefore it is that God complaineth by the mouth of the Prophet; The Ox knoweth his owner, and the Ass his Masters crib, but my people will not know me, saith the Lord. So the dogs here knew Lazarus to be pained, but the rich man would not vouchsafe to know him: Therefore his own dogs condemned him of merciless cruelty. It is worth the noting that which Pliny reports of dogs, *Fidelissimi homini ante omnia sunt Canes*

&

& equi; Dogs and Horses are most loyal and loving unto man, above all other Creatures. Again, *Quod impetus eorum & sevitia mitigatus ad homine concidente humi*: That their savageness and cruelty is mitigated when one doth fall to the ground: But Lazarus humbled himself on the ground, and lay in the dust, yet this Rich man hath no pity on him, he relieved him not. *Soli nomina sua canes norunt*; Dogs only of other sensible Creatures know their names.

I would all Christians would remember their names, and what belongeth thereto: how when they were incorporated into the Church, they vowed to forsake the devil, the world, and the flesh. Again, *Soli vocem domesticam agnoscunt canis*: Dogs know the Voices of them that are in the house: If one come at midnight and chastise them, they will cease to bark; they will know the householders voice, and them of the household. I would men would learn to know Christ their householder, and the voice of the Prophets and Preachers of this household. Again, *Scrutamur vestigia canes*; They search the foot-paths of their Masters. We will not follow the paths of righteousness, nor tread in the foot-steps of our Master Christ, although he hath said, Learn of me: and although the Apostle doth earnestly exhort us, Be ye followers

of

God as dear children, *Persequitur enimicum Canis*, A Dog chaseth an enemy, but our enemy the Devil chaseth us. See that Medicinable vertue that is in a Dogs tongue, for it healeth, and was comfortable to Lazarus. Mans tongue cutteth and killeth. Thy tongue, saith David, cutteth like a sharp Razor; and the tongue that telleth lies, slayeth the soul. But now let us consider the third part, which is the death of the Beggar.

It was so that the Beggar died. Here is the Adage fulfilled, *More optima rapit, deterrima relinquit*. Now must I speak of Tragical matters, of Funerals and Obsequies, of dissolution and death; which is called by many Metaphors in the Holy Scriptures, as sometimes, *Transitus ex hoc mundo ad Patrem*; a Passage or going out of this World to the Father. Sometimes Dissolution, as Paul calls it, *Cupio dissolvi, & esse cum Christo*, I desire to be loosed, and to be with Christ. Sometimes *Lucrum*, Gain; as in the Philippians: Death is to me Advantage. Sometimes *Somnus*, a Sleep: So Abraham and David slept with their Fathers. Sometimes *Seminatio*, a sowing; it is sown a natural body, it riseth again a spiritual body; and it is thus defined, *Mors est separatio animæ à corpore requies laboribus, & miseriis hujus seculi*. Death is a

seperation of the soul from the body, a rest and quietness from all Labours, Pains, and miseries of this wicked world. But there are three kinds of death, to wit, Corporal, Spiritual, and Eternal.

The Corporal death of a natural separation of the soul from the body, &c.

The Spiritual Death is twofold: there is *Mors Spiritualis piorum & impiorum*: There is a spiritual Death of the Godly, and of the Wicked: The Spiritual death of the Godly, *Mors peccati & mundi decitur*; It is to dye only unto sin and the world: the Spiritual death of the ungodly, *Est mors fidei & animæ*, is the death of Faith and Righteousness, and the soul, which the ungodly taste of, although they be yet living.

The Eternal death is, *Sempiterna infelicitas & miseria, quæ secunda mors dicitur*: An everlasting unhappiness and misery, when the soul is separated from God, and the company of all Saints, which is called the second death.

Moritur ergo homo temporaliter, moritur spiritualiter & utiliter; moritur spiritualiter, & damnabiliter.

Man may therefore taste of three deaths: First, Corporal: Secondly, Spiritual, an

profitable: Thirdly, Spiritual and Damnable.

Primum Christus suscipit: secundum docuit: tertiam demavit.

The first is a Temporal Death, that Christ did suffer himself.

Non qui noluit, sed quia voluit, mortuus est Christus.

Not because he wanted power to withstand Death, but because he would dye willingly; and offer a Sacrifice for the whole world that do believe in him.

The second, that is the Spiritual profitable Death to dye unto sin and the world, he taught by his own Example: Ye are Dead with Christ.

The third, that is, the Spiritual Everlasting Death, he shall give unto the Reprobate in the Day of Judgement: Go ye cursed into Hell fire, prepared for the Devil and his Angels.

But in the Death of the Beggar: First, we noted what became of his Soul, It was carried by Angels into *Abraham*'s Bosom. Whereby we learn the Immortality of the Soul. Pithagoras was the first among the Grecians, That taught the Soul was

immortal. The Philosophers also, and Heathen Poets do prove the Immortality of the Soul.

Credit enim retro de terra quod fuit ante
In terram, sed quod missum est ex ætheris oris,
Id rursum Cœli fulgentia templa receptant.

The part of man that was made of Earth, went to Earth; and that part as came from Heaven, went to Heaven again.

But leaving these, we prove by Scripture the immortality of the Soul, Man was made a living soul; Therefore the soul is Immortal. And here in the Text, Lazarus being Dead, His soul was carried into *Abraham's* bosom.

Here therefore is the damnable Opinion of the Atheists overthrown; For if they deny God, they must also deny that they have souls, and so consequently that they are not men. But St. John teacheth them, That all things were made by the Word of God, and without it nothing was made; Therefore if they are made, they are made by the Word of God, and of a Reasonable Soul, which do acknowledge and Believe in the Creator. *Anima est*

primum

primum principium vita per se subsistans, incorporea ac incorruptibilis. The soul is the first beginning of life, subsisting of it self, incorporeal and incorruptible. St. Austin, *Anima est spiritus est substantia incorporea, corporis sui vita sensibilis, invisibilis, rationalis, immortalis.* The soul of Man is a spiritual, or incorporeal substance, sensible, invisible, reasonable, immortal: For as he also saith, *Solum homo habet animam rationalem:* Only man with an immortal soul. Lazarus soul was carried into Abraham's bosom, which is a quiet haven, which the Faithful have gotten by the troublesom Navigation of this life, that is the Kingdom of Heaven. There is, *Duplex Regnum, Gratiæ, & Gloriæ:* There are two Kingdoms, the one of Grace, the other of Glory.

Here therefore we note that the Souls of the Elect being seperated from their Bodies, are presently in Joys, and are carried into Abrahams Bosome; so called, because it belongeth only to the Faithful. Well then, Lazarus soul went to Heaven; and Christ said to the Thief on the Crosse: This Day shalt thou be with me in Paradise: Not to Morrow, or next year, but this day. Therefore the souls of the Elect being seperated from their Bodies, are in joy and rest. As also on the other

ſide, the ſoul of the rich man, and the damned, after they be ſeparated from their bodies, are in hell torments.

And thus much concerning the place whither Lazarus ſoul was carried being dead, namely, into Abraham's boſome.

Laſtly, we noted by whom, by Angels: It was carried by Angels into *Abraham*'s boſome. An Angel doth ſignifie a Meſſenger, according to the Etemology of the word, and this Name is Proper to them in reſpect of their Offices: But they are refined otherwiſe; Namely, to be Miniſtring Spirits, created to the Glory of God, and Benefit of his Church, and there are nine orders of Angels, as Divines do write, and as we gather out of Scripture.

1. The firſt, are they that we call Seraphims, *Qui ſemper Dei amore ardens*, who always burn with the love of God, they gliſter and ſhine in brightneſs, and their office is *Bonitatem Dei conſederare*, to meditate on the goodneſs of God.

2. The ſecond are Cherubims, *Qui principaliter relucent divini numinis radio*, who principally do give a reflex of the brightneſs of God; and they do *Virtutes Dei conſiderare*, conſider the vertues and quality of God.

3. The

3. The third order are *Throni*, a regal seat; and their Office is, *Assistere Dei Throno*, to stand about the Throne of God.

4. The fourth are *Dominationis*, Dominions, and they do, *Instruers in spirituale bello*, instruct and direct men in the spiritual combate that is between the flesh and the spirit.

5. The fifth are *Principatus*, Principalities, and they do, *Principes regere, & homines decere*, Guide Princes, and teach every one to reverence men in their place and calling.

6. The sixth are *Potestates*, Powers, and they do, *Potestatem dæmonum coercere*, restrain the Powers of the Devil.

7. The seventh are, *Virtutes*, Vertues, and they do *Miraculi operari*, work Miracles.

8. The eighth are Archangels, *Qui summa nunciant*, who declare wonderful things.

9. The last order, are Angels, *Sed hominibus magis propinqui*, more near to Men in Office, and they do, *Homines ad divinam cognitionem docere*, teach men the Knowledge of heavenly things.

Behold I will send my Angel which shall go before thee, and keep thee in the way; *Exod.* 2. 3. He shall give his Angels charge over thee, that thou dash not thy foot against a stone, *Psal.* 92. Angels do instruct the ignorant: So the Angel did teach

Joseph to flye into Ægypt from Herods cruelty. Angels do attend the souls of the Faithful, being seperated from their Bodies, and carry them into everlasting joy and rest, as is manifest in this place.

We see therefore the tender care and Love of God, which hath three properties, sweetness, wisdom, and strength. He loves us sweetly, in that he took on him our flesh: He loved us in his wisdom, in that he prevented the blame that should light on us: He loved us by his strength, when as he endured the bitter gangs of death for our sakes. Therefore he shall be called, *Amicus dulcis, Consiliarius prudens, adjutor fortis*: A sweet friend, a wise counsellour, and a strong helper; and so let us consider the fourth and last part, which is the death of the Rich-man.

The Rich man died also, &c. Here we may see, that Death is the way of all flesh. Death shaketh Cedar and Shrub, death calleth away the Rich-man from his pleasure, and Lazarus from his pain, and all must obey when death calleth. It is not the Majesty of a Prince, nor Holiness of a Priest, strength of Body, feature of Face, Wisdom, Beauty, Riches, Honour, nor any such secular Regard can plead against death, or Priviledge a man from the Grave, *Statutum est omnibus semel mori*; The

Decree

Decree is out, all must die once: All must taste of this distastful Cup of Death. Let us know then that the pale Horse, and he that sitteth thereon, whose name is death comes running on towards us, all that is within us, and without us, are remembrances of death. The Sun rising in the East, and setting in the West, sheweth our rising and falling, our coming in, and going out of this World. All cry unto us, we must away, we must hence; as Christ said: My Kingdom is not of this world. Death is a seperation of the soul from the body: the Husband seperated from the wife of his youth, the Father seperated from his Children whom he dearly loved; the Children from their Parents, the Master from his Servant, and the Servant from his Master; thus Parents and Friends, and all must part.

The first Circumstance of the Rich-man, is to know what became of his body? It was honourably Buried. But here we see, that honourable burial doth not profit the Damned soul. Tares are sown as well as Wheat all times; yet the one grows up for the fire, the other for the Barn: Gather the Tares in bundles and burn them, but gather the Wheat into my Barn, *Mat.* 13. 30.

But let us lastly consider what became of his Soul.

And

And being in Hell torments, &c. But because none can so well relate miseries, and none can describe the Torments of Hell so well as he that hath felt the same, let the rich man himself speak, and let us hear him what he saith, he being in Hell Torments, he thus beginneth: O wretch that I am, why did I suffer Lazarus to starve at my Gate? for which I am shut in the Gates of Hell. Why did I not give Lazarus a Crumb of Bread? for which I cannot have here now one Drop of Water to cool my Tongue. Why did I shew Lazarus no mercy on Earth? for which no mercy is shewed to me in hell. What shall I do? for I am tormented in this flame, I will cry unto Abraham, *Abraham* have mercy on me, and send *Lazarus* that he may dip the top of his Finger in Water, to cool my tongue. I am tormented here; Abraham I am torn in pieces here; Abraham, I am plagued and continually pained here; Abraham, here my purple Raiment is flames of fire, my light is darkness, my day night, my companions are devils; O how they hale me! O how they pull me! Oh how they vex and torment me! Here my feet are scorched, my hands are seared, my heart is wounded, my eyes are blinded, my ears are dulled, my senses confounded, my tongue is hot, it is very hot: send Lazarus therefore

Abra-

Abraham with a Drop of Water to comfort me; one Drop good Abraham, one Drop of Water.

But Abraham answered him: Thou damned wretch once thou didst disdain Lazarus, once thou didst refuse Lazarus, once thou didst scorn Lazarus; now Lazarus shall disdain, refuse, and scorn thee: once thou stopped thine ears from the cry of Lazarus, now he stops his ears from thy cry: once thou turnedst away thy face from Lazarus, now he turneth away his Face from thee: once thou denidst crumbs to Lazarus, now he denyeth water to thee, not a spoonful, not a drop of water.

Oh Abraham, but now if I had my goods, I would give Lazarus all for a drop of Water: now if I had a Million of Gold, I would give it all for a drop of water: now if I had a world of Wealth, I would give it all to Lazarus, therefore good Abraham one drop: But he answered; No, not a drop. Not a drop! then curled be the day wherein I was born, and curled be the night wherein I was conceived; curled be my father that begat me, and curled be the mother that bare me; curled be the place that kept me; curled be the Delicate Robes that Cloathed me; curled be the Delicate Meat that fed me: let me be most accurled of all Creatures both in Heaven and

Earth,

Earth. And so leave we him cursing, who indeed was most accursed; and learn that the souls of the damned being seperated from their bodies, are in hell Torments.

Hell is described by many Metaphors, as horrible Darkness, a Land as black as Darkness it self: also unquenchable Fire. *Ibi erat fletus & stridor, dentium fletus quidem ob ignem qui non extinguitur, stridor dentium ob Vermem qui nonquam moritur*: There shall be weeping and gnashing of teeth; weeping for the Fire that shall never be quenched, gnashing of teeth, for the worm that never dyeth. Also it is called, *Infernus*, a Dungeon, a bottomless Pit: *Infernus lacus est sine mensura, profundus est sine fundo, plenus ardere incomperabili, plenus dolore intollerabili*: Hell is a Lake that cannot be measured, so deep that it is without bottom, full of intollerable heat, full of incomparable pain: Also Gehennam, a Valley nigh unto Jerusalem, wherein was a Chappel in the which the Idolatrous Jews did sacrifice their children unto a Brazen Image, called Moloch, which being made hot, inclos'd them in the belly thereof: and lest their cry should move any to pitty them, they made a horrible noise with Drums and other Instruments: whereupon the place is called Tophet. Thus will the Lord speak with his

his enemies in his wrath, and vex them in his fore displeasure.

But some may demand, where this place of Hell is? If I should take upon me to declare that, it would appear unto me Anibalem Phormo, as the Adage is, and I were mad out of my Element: I had rather with safety hereby teach that there is a Hell to punish the merciless Rich-man, and the damned: He being in Hell torments: therefore there is a Hell and Torments both.

Therefore to conclude all in one word, and to Apply all that hath been spoken to this present time and place, let us in our Vocations learn to have mercy on Lazarus, that is, on our Poor Brethren, that we may find mercy, and that mercy may rejoyce in Judgement: And you that are Magistrates of this City, think upon Lazarus that lyeth in your Streets, that pineth at your Gates, that starveth in your Prisons for want of crumbs: Hearken how they cry, Bread, bread, a Loaf of Bread for Jesus sake. Who would not hear them? Who would not Pitty them? Who would not comfort them? Also see that you chuse Good and Merciful Officers in your Spittles and Hospitals, that may feed Lazarus, and not all their own Purses and Bellies, as the Rich Man did.

And

And you that sit in the seat of judgement, and are Gods here on Earth, let the matter be rightly judged between the rich man and poor Lazarus; let equity be in your right hand, and justice in your left; consider that Lazarus is poor, and that he is not able to wage Law against the Rich man, yet defend him, and let him have right. Defend the Fatherless and Widow. See that such as be in need and necessity have their right: then shall the righteous God of Heaven bless you, and bless the Land for your sake: then shall we be with Lazarus in the Blessed Place of Rest; which the Blessed Jesus grant us for his mercies sake, Amen, Lord Jesus Amen.

FINIS.

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